

CHAPTER - V

ADMINISTRATION, PUJAS AND FESTIVALS

Temples were the center point of all human exercises in the medieval times. In this manner, the sanctuaries involved an extremely noteworthy spot not just in the social, financial, strict and social existence of the town yet in addition in organization, pujas and celebrations. The different rulers, bosses, officials, and explorers made liberal commitments of different sorts to the sanctuaries. The few Lords, Bosses, Functionaries, individuals from the Imperial Families and Landowners likewise assumed a crucial part in the making of sanctuaries. To deal with the sanctuary organization, perform benefits and look after workers, a manager property and the sanctuaries had different sorts of authorities.

Endowments were offered to all sanctuaries from all developments of the occupants. Villas and land were normal blessings and land gave to sanctuaries was charge exception or tax-exempt. The lithic records show that workers from various progressive systems were utilized to play out numerous reasons. From now on, the sanctuaries demonstrated to be the focal point of all land owner, boss and purchaser of merchandise and enterprises, for example, bank, instructive focus, clinic, exhibition hall, and theatre. To put it plainly, as a premise, they assembled around themselves every one of that was best in expressions of the human experience of acculturated presence and delimited them with mortality conceived of the soul of Dharma. When there were not kidding issues, Jang and his officials deferred and settled issues. With the ascent of sanctuary urban communities, sanctuaries turned into a hive of dynamic human action. Subsequently, the organization of the sanctuary followed the design of managerial political foundations during the middle age time frame.

Here it is valuable to realize that the focal organization was in the possession of the ruler. Sovereignty was hereditary in nature. He administered a wide realm. As head

of express, the Ruler worshiped colossal forces. For the most bit, the ruler was a merciful tyrant. The Ruler was more worried about the individuals who thought of him as God's representative on earth. The Cholas rulers managed their huge Realms with the pastors of help; the service was not necessary body. He helped the rulers, the chamber of clergymen and other high authorities saved a nearby relationship with the Lord. That is the reason they were called Udankuttatars.¹ The warning body contained of Perundatam² and sirudaram.³

The leaders of Tamil Nadu developed numerous sanctuaries during their areas and brought methodical managerial hardware into them. Regal help and illustrious control helped the sanctuaries to be perceived. They esteemed that it was their devout obligation to ensure these strict structures as they conveyed them to the brilliant homestead. That is for the explanation that the Rulers, as impermanent heads of state and the clerical class over ceremonial bosses, mutually vowed to spread sanctuary culture.

Since Lords were supporters of sanctuary culture, their control of sanctuary undertakings was more protective than authoritative. It assigns that they gave more self-sufficiency to the organization of the sanctuary. They deferred just when their consideration was attracted to specific issues that necessary genuine obstruction. It is fought that his technique was one of non-obstruction in the inward undertakings of the sanctuaries.

In different debates, the rulers appear to have appreciated some directing authority over the undertakings of the sanctuary, that too in some peculiar circumstances. Non-impedance in inward issues implies that the state went about as a watchman and not as a head. And, after its all said and done, the Lord was in control for what occurred in the Kingdom. Without imperial help, sanctuaries couldn't frivolity with their own restricted properties.

Thus, the Rulers were required to have their administrator power over the undertakings of the sanctuaries for their suitable working. Regal support kept an eye on heightening in accordance with the development of the sanctuaries and their numerous activities and purposes. Regardless of whether they had expanded their support over the sanctuaries, it was through their innate option to ensure the land and people groups while regarding neighbourhood customs, goals and conventions.

With the variety of sanctuary authorities and the expansion in their monetary activities, with enormous landholdings and gifts called *devadanas* and the extraordinary remuneration of workers, there were organized strict capacities and unique administrations known as sandhi in their own forenames.⁴ This is obvious for their broad land gifts, significant duty concessions and other kind activities they had begun.

The request was duplicated in each demonstration of the sanctuary specialists. Consequently, the regal visits made a sentiment of dread and commitment among the sanctuary specialists upset. Upon the arrival of the imperial visit, the sanctuaries and their offices were cleared, wreaths were made and pujas were held much of the time. To gain the gratefulness and favor of sovereignty, the sanctuary staff did their obligations with dedication and duty.

What's more, charge exceptions and moves were additionally made to the sanctuaries. Expense exceptions and decreases were permitted to sanctuary lands. They gave many tax-exempt *devadanas* to the sanctuaries for upkeep. They helped the board raise assets for request, celebrations, and sanctuary rebuilding efforts. The rulers even arranged the town arrays to allow tax reductions and exemptions on sanctuary lands. At the point when sanctuaries needed assets to manage the measure of the deficit for different sanctuary activities, rulers regularly distributed extra awards.

It was public practice for Rulers to give oral and recorded requests to sanctuary specialists during regal visits. These requests were engraved on both. Copper plates and

stone dividers, ⁵ as indicated by the bearing given by the Rulers. The rulers tuned in to even the minor issues of the sanctuaries and discovered goals to them during the regal visits. These assign the genuine intrigue appeared in the smooth running of the sanctuary organization and the significance joined to the enrolling of regal requests.

Kings Authorities

Clergymen, state authorities, and sanctuary specialists upheld the Ruler in practicing controlling controls over the organization of the sanctuary. The tremendousness of the Realm, the mathematical quality of the sanctuaries and their numerous exercises required the administrations of these authorities. Lords executed their forces through these officials, who were generally steadfast. They went about as a joining join between the Lord and different branches of the state. The Rulers tuned in to the guidance of these authorities, as they controlled a genuine information about the day by day developments in the sanctuaries.

The sanctuary lands were estimated, and their restrictions were characterized and set by the illustrious authorities. The restrictions were then positioned. These stones were called tiruvalikkal ⁶ and trisulakkal ⁷ to assign the sanctuaries correspondingly. It additionally helped forestall assaults. At the point when the sanctuary lands were leased for development, the aspect of the ranchers was measured. Kalavayal Nadalvan, an official, was accountable for indicating the cultivators commitment.

16th of the produce was known as the cultivators share.⁸ The duty authorities fixed the measure of grain that would be estimated to the sanctuary from the sanctuary lands. The official reports were marked by different authorities. The officials were appointed to look out for the Devadana lands from the deal or home loan. The Ruler extended his influence over the sanctuaries through these authorities, who were straightforward.

The first inscription of Kulottunga III Chola issued in his 19th regnal year 1195-96 C.E., found on the south wall of *mahamandapa* in front of the Panchanadesvara shrine makes mention the historical introduction *Tribuvanachakravarti Maduraiyum Eezhamum kondu Pandiyan Mudithalaiyunk Kondarulina Sri Kulottunga Chola Devarku* who is identified with Kulottunga III Chola. The record refers to one revenue official, *Tirumandira-olai* of this region. Besides the revenue official through the land endowments rendered spiritual service and extended their patronization to Mayuranathar temple at Mayiladuthurai.⁹

The Second mutilated inscription of Kulottunga III Chola issued in his 300th day of the 19th regnal year 1198 C.E. found on the same wall in the Panchanadesvara temple registers the official order of the King was made by the *Puravuvvari* officer of the Chola administration. The revenue officer *Puravuvvari* officials entitle to fix the revenue for the land endowments and entrusted to collect the *ulvari* a land tax during the medieval age. Further the revenue officials of *Kurralamudaiyan* and *Tiruchchirambalamudaiyar* have undertaking to pay themselves the revenue taxes dues on the endowed land to this temple. From this it is infer that the revenue officials were promoted the local temples and diverted the state wealth for the development of spiritual services to the main deity of Mayuranathaswamy temple.¹⁰

The Third inscription of Kulottunga III Chola issued in his 19th regnal year 1198 A.D. found on the same wall in the Panchanadesvara temple registers one Ishabhadevan Tiruchchirrambalam Udaiyar Karunai Vizhupparaiyar of a resident of Kurralam in Pattina Kurram the major territorial division of Geyamanikka Valanadu. From this it is clear the name Ishabhadevan Tiruchchirrambalam Udaiyar Karunai Vizhupparaiyar perhaps might have been a revenue official of the Cholas. The record also mentions that the temple centered on Kulottungasolanallur alias Kulottungasolan Kurralam (Mayuram) in Tiruvalundur Nadu the administrative division of Pattina Kurram of Geyamanikka Valanadu. From this it is clear that this epigraph clearly gives

the administrative divisions and sub divisions in which the temple was located and its shows the Cholas revenue administration revenue territorial divisions in a systematic manner. The epigraph also mentions several officials who were involved in the land grants, Devadana *iraiyili* , *Tirunamattukani* and tax exemption namely, *puravuvvari* Thinaikkalanayakam of Palayur Puravuvvari Sri Karnanayagam of Perunallurudaiyan, *Puravuvvari* Sri Karnanayagam of Pandhanainallurudaiyan, Puravuvvari Sri Karnanayagam of Kuzhalurudaiyan, Puravuvvari Sri Karnanattu Mugavetti of Perumangaludaiyan, Puravuvvari Sri Karnanayagam of Uzhandhaiudaiyan, Venattaraiyan, Sambetraraiyan, Katchiyarayan, Vannattudaiyan, Kanagarayan, Pazhanthirayan and Cholakon. The record attested the hierarchy of revenue administration of the Cholas. The Cholas was credited with a systematic Government. The empire was divided into Mandala, Valanadu and Nadu. The lowest unit was the village. Though the villages enjoyed autonomy, the Central Government controlled the villages assemblies through the system of audit. An accurate survey of lands conducted in 1001 C.E. recorded the land rights in Government records. Senapathi Kuravan Ulagalandan was the revenue officer who carried out the revenue survey. Uttarangudaiyan Kon Vidiyadangan alias Villavan Muvendavelan was one of the top officers of Rajaraja. Madurantaka Gandaradityan was an important official in the department of temple affairs. The Samantha chief Vallavarayan Vandiyadevan was the husband of his sister of Kundavai.¹¹

An inscription of begins with historical introduction (prasasti) *Tribuvanachakravarti Maduraiyum Eezhamum konu Pandiyan Mudithalaiyunk Kondarulina Sri Kulottunga Chola Devarku* who is identified with Kulottunga III Chola issued in his 25th regnal year 1201-1202 C.E. found on the same wall of the Panchanadesvara temple. This fourth inscription of Kulottunga III Chola registers a gift of a hundred *kalam* of paddy from tax free land per year as *irai* for the *sabhaviniyogam* of the *mahasabha* of Rajendra Chaturvedimangalam. The record also makes mention

gift of a hundred *kalam* of paddy from tax free land as *irai* for annual subscription by one Mangalankilan Andukondan Amudalvan a *vellala* landlord of this region made annual due for the *sabhaviniyogam* of the *mahasabha* of Rajendra Chaturvedimangalam.¹²

The fifth inscription of Kulottunga-Chola III gift of two pieces of land measuring 7 and half *ma* by one Brahmana and another Vellala landowners respectively of Sivapadasekhara Chaturvedimangalam to the temple of Tiruvaiyarudaiyar. The record also refers to a special official who collected the food grains from the donors. The special official Sonnavararivar who may be served as Chief of the treasury of the temple. Thus the temple possess a huge treasury and acted as economic centre the nearby hamlets. The temple served as a centre of economic activity of medieval period in Tamil Country.¹³

The seventh damaged inscription of Kulottunga III Chola issued in his 31st regnal year 1209 A.D. found on the north wall of the *mandapa* in the Panchanadesvara temple registers administrative officials of the Chieftains. The land deeds and signatories like administrative officials of the Cholas show that the temple might have been existed as record office.¹⁴

An undated inscription of Konerimeikondan found on the same wall of the Panchanadesvara temple registers the royal order conveyed through the *Timmandira-olai* Rajanarayana-Muvendavelan to the authorities of Tiruvaiyarudaiyar temple granting certain lands tax-free at Nallattukkudi which were to be merged with the *devadana* village Kulottungasolan-Kurralam in the *ulvari* accounts from the 30th year of the King.¹⁵

The second inscription of Konerimeikondan in his 31st regnal year found on the same wall of the Panchanadesvara temple registers royal order issued to the authorities of the temple of Tiruvaiyar-udaiyar at Kulottungasolan-Kurralam in Tiruvalundar-nadu

a division of Jayan- gondasola-valanadu naming the tax free grant mentioned in No. 374 above, viz. $4\frac{1}{4}$ *veli* and odd of garden land at Virarajendra-chaturvedimangalam yielding an annual rent of 60 *kulam* of paddy per *veli*, and $6\frac{1}{2}$ *kasu* in addition by way of income from the areca-nut palms for the requirements of daily worship etc., to the deity, as an equivalent of 200 *kalam* of paddy per year which had been presented by the king in his 29th year.¹⁶

An undated unknown inscription found on the same wall in the Panchanadesvara temple registers the actual *ulvari* of the grant mentioned in No. 378 above as finally entered in the revenue register of (tax-free) lands, with the attestation of several *ulavari* and *puravari* officers.¹⁷

Provincial Administration

For regulatory perfection, the wide Cholas Domain was separated into mandalas or regions, *Vala Nadus* or *Locale*, *kottams* or *taluks*, and finally *grasses* or *villas*. The top of a mandala was the Emissary or Lead representative, who was a nearby relative of the Ruler or a replacement of his seized imperial house. He had countless authorities in control to deal with the organization.

A similar arrangement of oversight was trailed by the Pandyas.¹⁸ It encountered a change under the Vijayanagara rulers. During the Vijayanagar time frame, every one of these areas disappeared and just the mandalams proceeded. We allude to the top of these allotments as the *Mahamandaleswarar*.¹⁹

Role of Village Assemblies

The town collections during the center time frame assumed a noteworthy part in the organization of the sanctuaries. The rulers split their Realm into *Vala Nadus*, *Nadus*, and *Urs* for managerial convenience. Of these, *Vala Nadus* gives off an impression of being the boss regulatory division, while *Ur* (town), the least authoritative part.

Neighborhood organization was controlled by differently named nearby bodies: Ur, *Sabha*, Nadu and *Nagaram*. While the initial three were farming units,²⁰ the latter was an Organization. Nearby bodies met in a typical spot, generally in the *mandapas* of the sanctuaries. As the sanctuaries were the blessed stores, it was supported that²¹ gatherings be held in the *mandapas*. Various records allude to the viable working of these gatherings in collaboration with one another.

The helpful deeds of Ur and the sanctuary workers in sanctuary matters are expressed in one record²². Therefore, clearly all nearby bodies and sanctuary workers teamed up on mutual issues. This shows their aggregate obligation and steady opposition.

Nearby bodies regulated neighborhood issues. They did a wide scope of capacities. They included land guideline, assessment and development of land, the board of water system works, assortment and settlement of expenses, public request, equity, exchange, weight and measures, and the executives of good cause and sanctuaries. Concerning issues of the sanctuary organization, the Lords provided requests to these bodies. Nearby bodies gave extraordinary consideration to sanctuary undertakings. The epigraphs of this sanctuary show the commitment of these neighborhood animals in the organization of this sanctuary.

The term Ur in a real sense implies a town or village. In center occasions, the town gathering was otherwise called Ur. Right now, Ur notices to the gathering of a non-Brahmin village. Back then, each non-Brahmin villa had its own gathering. Ur at first originated before the Sabha.²³ Ur is said to have been the humblest kind of assembly²⁴, which was the most minimal yet essential unit of nearby organization. Its individuals were known as *Urar*. Normally, the gatherings of the Ur were held in the *mandapas* of the temples.²⁵ It is realized that all the individuals of the town, just as agriculturalists and experts, were its individuals. Maybe all local people used to go to Ur conferences.²⁶ As a neighborhood regulatory body, the Ur gave close consideration

to the prosperity of the sanctuaries in the zone. Ur's conversations identifying with sanctuary issues are very much confirmed by his records. The bookkeeper (*Ur kanakku*) helped the get together in completing the sets of the Urar. The exercises of the various exchanges were composed by Ur²⁷'s bookkeeper.

The Ur, in the interest of the sanctuaries, gotten the different endowments given to the sanctuaries and vowed to ensure them. In the organization of the sanctuary, the nearby bodies (Urar) appreciated certain forces, executed certain capacities, and furthermore had certain obligations. They had a wide scope of capacities as for land, its development, mien, deal and buy, appraisal and assortment of charges and even the settlement of expenses. Despite the fact that their effect in the organization of the sanctuary was excessive, they additionally needed to make certain commitments that forced a few limitations on their delight in different forces. They were held in control for a portion of the wrongs in sanctuary undertakings. They were mindful to the individuals of the town for managing whatever influenced them. At long last, they were additionally capable to the Lord.

Sabha

Alongside Ur, the *Sabhas* delighted in an unmistakable spot in the pecking order of neighborhood organization. It was a gathering of the *brahmadeya* or *brahmin* villa. Each *brahmadeya* town had its own *Sabha*. The organization of that specific town was finished by the particular *Sabha*. It worked as a managerial body and furthermore as a town Government organization.²⁸ Individuals from the *Sabha* were generally known as *Sabhaiyar*.

A *Sabha* had a few councils or *variyams* to complete its jobs. As the *Sabha* was a gathering of Brahmins, its enrollment was confined to Brahmins as it were. The lithic record in Uttiramerur²⁹ of Parantaka I Chola elucidates the standards and rules saw in the plan of the *mahasabha* and the constitution of its different councils. It sets

up the encounters needed for its individuals. He asserts that individuals who didn't have certain fundamental capabilities were not endowed with any work in the *variyams*. Academic Brahmins who claimed just a specific region of land were qualified to become chosen individuals from the *Sabha* and its boards. Just those Brahmins got enrollment and casting a ballot power in the *Sabhas* and their subcommittees.³⁰

Enrollment in the *Sabha* differed here and there and age to age.³¹ The *Sabha* was called by the beat of a drum. Their gatherings were usually held in the temples.³² As a collection of the Brahmana town, the *Sabha* had different capacities to perform. The consideration of the sanctuaries and their exercises was *Sabha's* anxiety. Every regal recompense and requests were coordinated to the *Sabha*.

The *Sabhas* appreciated boundless forces regarding the regular running of the villas and the organization of the sanctuaries. One of those circles of his impact was the administration of liberal endowments from the sanctuaries, which were appointed to the particular *Sabhas* of the towns. The *Sabha* was either straightforwardly accountable for them or left under their influence. The endowments were in the sheltered insurance of the *Sabha*.

Thusly, it is the duty of the *Sabha* to keep the sum as a never-ending speculation, so the capital consistently stays flawless. Premium procured distinctly on the essential sum could be unfocused for different offers. The sheep that were given to the sanctuaries to light lights were additionally left in the assurance of the *Sabha*³³. The individuals who ensured noble cause were educated to carefully follow the predefined conditions. The check of noble cause was managed harshly. Along these lines, the *Sabha* assumed an unmistakable part in the organization of the temples.

An inscription of begins with historical introduction (prasasti) *Tribuvanachakravarti Maduraiyum Eezhamum konu Pandiyan Mudithalaiyunk*

Kondarulina Sri Kulottunga Chola Devarku who is identified with Kulottunga III Chola issued in his 25th regnal year 1201-1202 C.E. found on the same wall of the Panchanadesvara temple. The record also makes mention Mangalankilan Andukondan Amudalvan of nearby Rajendra Chaturvedimangalam a rich Vellala made rich endowment for the mahasabha who carried out the local self -Government activities of Rajendra-chaturvedimangalam in northern banks of the river Cauvery. More over this lithic record portrays the measurements of 100 kalam of paddy which is collected as annual tax due for the *mahasabha* of Rajendra Chaturvedimangalam.³⁴

The sixth inscription of Kulottunga-Chola III issued in his 25th regnal year 1203 A. D found on the same *mandapa* in the Panchanadesvara temple registers a land purchase agreement by the *mahasabha* of the temple. The *mahasabha* remitting as *urkil-iraiyili*, the *antarayam* tax of half a *veli* of land, which is said to have been purchased by the temple from one Kasyapan Narasingan Tirupperambalanambi of Villiyannallur in Tiruvindalur Nadu. From this it is clear that the temple might have been acted as record keeping centre of the nearby region. The Purchase of land and land purchase agreement of the *mahasabha* was engraved on the walls of the temples.³⁵

The eighth inscription of Tribhuvanaviradeva who is identified with Kulottunga III Chola issued in his 33rd regnal year 1211 A.D. found on the east wall of the same *mandapa* in the Panchanadesvara temple refers to a gift of 3 and half land (*veli*) which belonged to the *sabha* of Nallur Pudukkudi, to the temple of Tiruvaiyarudaiyar as *tirunamattukkani* and also *urkil-iraiyili* made it tax free gift.³⁶

The tenth damaged and undated inscription of Tribhuvanaviradeva who is identified with Kulottunga Chola III found on the same wall of the Panchanadesvara temple refers a gift made by the *Mahasabha* of Suttamali Chaturvedimangalam, an *Agaram* of Peravur Nadu in Jayangondasola-*Valanadu*, of some pieces of land as *Tirunamatukkani* and also as *urkkil iraiyili* to the temple of Tiruvaiyarudaiyar built by Pillai Karanai Vilupparaiyar.³⁷

An inscription of Rajaraja III issued in his 14th regnal year 1229 A. D found one of the shrines on the northern side in the Mayuranathaswami temple registers the land was exempted from the taxes like and by the *Adaippumudalis* and the *Mahasabha* of the village (Nallor-Pudukkudi) in which the land was situated.³⁸

Nadu

Nadu, a bigger home region, was one of the nearby managerial divisions under the Cholas and the Pandyas. It was a basic aspect of the authoritative framework. These nucleated inhabitation zones, with a practical cultivating network, turned into the different *Nadus*. Like the *Ur* and *Sabha*, the *Nadu* additionally acknowledged the gave endowments for the sake of the sanctuaries. They were approached to complete the administrations delivering to the reason for the gift. 20 gold *kalanju* were set in the security of the *nattar* so 2 lights were kept lit in the sanctuary.

The ninth damaged and mutilated inscription of Tribhuvanaviradeva who is identified with Kulottunga Chola III issued in his 39th regnal year 1215-16 A.D. found on the north wall of the *mandapa* in the Airavatesvara temple refers to an endowment of land by one Tirunattapperuman a resident of Anaichchul in Tiraimur *Nadu*. The record mentions the territorial divisions namely Uyyakkondar *Valanadu* for the requirements of worship, both daily and special, to God Tiruvenkadudaiyar consecrated by the donor in the western portion of the first *prakara* in the temple of Tiruvidaikkulam Udaiyar at the place.³⁹

The tenth damaged and undated inscription of Tribhuvanaviradeva who is identified with Kulottunga Chola III found on the same wall of the Panchanadesvara temple refers to gift made by the *Mahasabha* of Suttamalichaturvedimangalam, an *agaram* of Peravur *Nadu* in Jayangondasola *Valanadu*, of some pieces of land as *Tirunamatukkani* and also as *urkkil-iraiyili* to the temple of Tiruvaiyarudaiyar built by Pillai Karanai Vilupparaiyar.⁴⁰

An inscription of Rajaraja III issued in his 14th regnal year 1229 A. D found one of the shrines on the northern side in the Mayuranathaswami temple registers an endowment of 500 *kuli* of land named Anjolanvilagam for rice offering to the goddess Tiruppalliarai Nachchiyar during the early morning service in the temple, by Araiyan Tiruvegambam Udaiyan of Porosaikkudi in Uyyakkondar Valanadu, who had also consecrated the Goddess.⁴¹

Nagaram

One more critical managerial division that had a more prominent commitment in the organization of the sanctuary was the Nagaram. It was the nearby get together of Exchange Societies. It worked in all the head strip malls of conspicuousness. Situated in business towns,⁴² the Nagaram appears to have worked adequately in association with the Ur, the Sabha and the Nadu. Enrollment of this gathering was available to individuals of various positions. The same number of individuals of different stations, including Brahmins, were occupied with exchange. Along these lines, it is said that the position was not an impediment to the affirmation of members into the Nagaram.⁴³

From the complex capacities performed, it is conceivable to recommend that Nagaram was a ground-breaking body. He even delighted in designated privileges of managerial autonomy.⁴⁴ The records depict Nagarams rule in nearby organization, including sanctuary undertakings. The dealer individuals made awesome gifts and endowments of different sorts. Endowment of land by them was a typical component.

The Nagarams from various strip malls had assumed control over the administration of the sanctuaries and their foundations. They had gotten the endowments imagined for the administration of the sanctuary. They were depended with cash and gold for various judgments. The land was additionally invested with the Nagaram for the equivalent purpose.⁴⁵ With the blessing under the management of the Nagaram, different administrations were accomplished in the sanctuary. They parted

with gold to convey light administrations in the sanctuaries. It records the different plans made by the Nagaram for the sanctuary administrations. To satisfy these commitments, the returns of the inconvenience of certain product send out things were given to the sanctuaries.

Moreover, he clarifies that in long periods of dry spell or flood, a section must be paid dependent on the assessment of yields. From this, it is realized that the Nagaram acquired the option to control the cooperation of the items in the sanctuaries. Besides, the Nagaram devoted them to renting the sanctuary lands. The empty sanctuary lands were changed over into arable land by the Nagaram. For this, in specific territories, badlands, secured with bushes and trees, were sold.⁴⁶ The purchasers needed to guarantee the land and pay the predetermined measure of grain to the sanctuary. At that point, the above cases give due consideration given to the organization of the sanctuary by the Nagaram.

The past investigation shows that the everyday existence of the various districts and territories was endowed to different neighborhood self-government bodies. As the whole social request was fixated on an otherworldly hub, which was spoken to by the sanctuary, the Ruler was keen on its safeguarding. The efficient support of the sanctuary was an impression of the request for society. The few grounds and different endowments gave to the sanctuaries, normally, were left to these town gatherings. Moreover, the town congregations teamed up in thinking about the necessities and requirements of the sanctuaries. Under his tutelage and insurance, the sanctuaries thrived significantly.

Functionaries of The executives

The temple, as an organization, given work to an enormous number of individuals. The sanctuaries gave opportunities to individuals from different neighborhood networks to serve the sanctuary in different limits including strict, co-

strict and managerial work. We came to comprehend that around 600 individuals were working in the incomparable Thanjavur sanctuary during the Rajaraja I Chola period.⁴⁷ Different classes of specialists were delegated in the sanctuary to perform strict capacities and authorities to keep up the organization of the sanctuary. Sanctuary workers can be grouped into three divisions, strict, semi strict, and managerial personnel.⁴⁸

Notwithstanding steady workers, the sanctuary recruited numerous individuals on a brief or low maintenance premise. They framed their very own gathering. It is conceivable to say something regarding the jobs and states of various gatherings of workers. The lithic record in this sanctuary allude to a progression of high and low specialists connected to the sanctuary who were a devadanas. They were answerable for dealing with the undertakings of the sanctuary.

Strict Functionaries

Being otherworldly focuses, the sanctuaries required the administrations of an enormous number of holy authorities. Utilized to perform adore and perform other related administrations, profound authorities, essentially clerics, gone about as middle people among God and Devotees.⁴⁹ The individuals who occupied with absolutely holy capacities are assembled under the class of strict authorities. The epigraphs alluded to them as *sivabrahmanas*, *aganajigaiyar*, *archakas*, *paricharakas*, *tirumanjonam edekkiravar*, *vinnappam seivar*, and *devuradiyul* (artist). The sanctuary official clerics were to convey the Divine beings with the necessities of day by day life. They were to save the virtue of the sanctuaries by execution the customs and ceremonies pronounced in the agamas. It is regularly held that agamic solutions on love and sanctuary building ruled. They were exceptionally cautious in venerating. The individuals who were to play out the ceremonies needed to get ready before the beginning of the customs. Washing and different demonstrations of refining were fundamental for them.

Brahmins alone were utilized to perform divine assistance in the garbagriha.⁵⁰ Yet, in specific sanctuaries, non-Brahmin ministers referred to generally as *pandarams* were likewise occupied with the exhibition of worship. The quantity of clerics who served in the temple contrasted from sanctuary to sanctuary. Temple as indicated by its size, pay and conspicuousness. Regardless of how little the sanctuary, it needs the administration of at least one minister. Along these lines, the clerical class was an indispensable aspect of the development of the sanctuary. They were viewed as the immediate assemblies of God on earth and are said to have divine forces.

As profound pioneers, the clerics in those days practiced extensive impact over the otherworldly and sequential worries of the network. Any mischief to them was viewed as skeptical and hostile to strict. The transgressors were seriously rebuffed and periodically seriously fined. For instance, a criminal was attached to the leg of a bison bull and hauled away for having killed a Brahmin.⁵¹ Subsequently, they appreciated an attractive status in the public eye. Among sanctuary authorities, clerics delighted in relatively higher regard and subsequently held the most elevated situation in the sanctuary reviewing. They were given housing in the *tirumadaivilagam* (encompassing roads of the sanctuary).

Arrangement to this post was normally founded on genetic grounds. They were appointed terrains, charge concessions and different benefits. At the point when tasks were made for explicit purposes, it is said that the donees and their relatives must play out the administration, accepting the income reserved for that particular reason. At the point when no certified people were found among his family members, other able people could be picked to do the doled out work.⁵² It assigns that determination for sanctuary administration was made essentially on a genetic premise with certain particular capabilities. At the point when they got remuneration in acknowledgment of their administration, they turned into the salaried class of the sanctuary. They were paid in grain.

Sivabrahmanas

The Sivabrahmanas were another classification of consecrated class utilized in Saiva sanctuaries. His own name proposes his administrations at the Saiva sanctuaries. They were shaped in groups.⁵³ They went about as esteemed clerics, led love,⁵⁴ controlled conventional customs, and dealt with other authoritative undertakings. They likewise made exceptional contributions and love.

For this they were supplied with cattle⁵⁵, money⁵⁶ and gold⁵⁷. To take care of the different contributions, gifts were made in the interest of the sanctuaries. These were under the assurance of this gathering. On specific events, the Sivabrahmanas couldn't perform benefits consistently with the returns of the award previously made. On such events, there was the act of granting extra awards to cover expenses.⁵⁸ At times, contributors kept cash in the sanctuary depository for food contributions to the god. However, in such gives, it was the obligation of the Sivabrahmanas to keep up the administrations, regardless of whether the cash was set in the sanctuary treasury.⁵⁹ Subsequently, it is obvious that the blessings were left in the insurance of the Sivabrahmanas just as the depository. On account of giving cash, it appears to be that they ought to put away the cash by loaning premium. The measure of intrigue would be utilized for different administrations.

An inscription of begins with historical introduction (prasasti) *Tribuvanachakravarti Maduraiyum Eezhamum kondu Pandiyan Mudithalaiyunk Kondarulina Sri Kulottunga Chola Devarku* who is identified with Kulottunga III Chola issued in his 25th regnal year 1201-1202 C.E. found on the same wall of the Panchanadesvara temple. The gift of hundred kalam paddy for entrusted to Chandraditavar the special priest who conducted spiritual services and rituals to the Adi Chandeswaradevar deity of this temple.⁶⁰

The fifth inscription of Kulottunga-Chola III gift of two pieces of land measuring 7 and half *ma* by one Brahmana and another Vellala landowners respectively of Sivapadasekhara-chaturvedimangalam to the temple of Tiruvaiyarudaiyar. The record also refers to Chandraditavar, the special priests who agreed to conduct the spiritual services without fail. Further the expression Brahmanas and Vellalas irrespective of their communal groups who were land owning communal groups of the region made endowments for the development of the temple.⁶¹

The eighth inscription of Tribhuvanaviradeva who is identified with Kulottunga III Chola issued in his 33rd regnal year 1211 A.D. found on the east wall of the same *mandapa* in the Panchanadesvara temple refers to a gift of 3 and half land (*veli*) which belonged to the *sabha* of Nallur Pudukkudi, to the temple of Tiruvaiyarudaiyar as *tirunamattukkani* and also *urkil-iraiyili* made it tax free gift. Further the inscription mentions in addition to the land, the trees and the well was also entrusted to the Chandraditavar the special priest to conduct special ritual without fail.⁶²

Archakas

The directing ministers who perform love in the inward jam are called archaka.⁶³ by and large, Siva sanctuaries, Sivabrahmanas are picked to these posts. They shower gods, enhance symbols, and perform pujas. In the antiquated period, they were given land for their support notwithstanding the part of the contributions of God.⁶⁴ From the epigraphs we don't get any proof on the quantity of ministers who served in the sanctuary in the previous period.

Present day, three ministers are worked in the sanctuary. Previously, they got pay from land ownership and a standard offer in the day by day food contributions. Any blessing made for celebrations or contributions, an exceptional part was appointed to the ministers. This training carry on as of recently. A part of the dinner and a money reward comprise their repayment. The cash raised through individual

lovers and explorers by performing archanas went to the ministers. Be that as it may, by and large, her pay was low contrasted with her work and the time invested.⁶⁵

Devaradiyars

During the center time frame, artists held a significant spot in the public arena. They engaged the general population at all celebrations of social significance with their move and music. This framework was designated "Devadasi". Devadasi framed an interesting class of representatives in the sanctuaries of South India. Devadasis, as the assignment infers, were the individuals who were occupied with the administration of the god or deva of the sanctuary. The Devadasis were devoted to the sanctuary by their folks. The ones who served in the sanctuaries with move and music were known as 'Devaradiyars'. Among them, those known as 'Thalaikoligal' were the heads of the community.⁶⁶ They were recognized by their commendable ability in music and move in the sanctuaries and in the imperial courts. They acquired a name and notoriety in the public arena. They were very affluent and committed Shivabakthinis, as proven by the different demonstrations of benevolence accomplished by them for the temples.⁶⁷

They delivered the respectable help of lighting the hallowed lights and making festoons. His social assistance included recounting Devaram and Thiruvagasam and moving.

The tenth damaged and undated inscription of Tribhuvanaviradeva who is identified with Kulottunga Chola III found on the same wall of the Panchanadesvara temple refers the historical beginning of the same expressions of the king's exploits. The date portion devadasi, Tuesday, Mrigasira, is all that can be read. From this it is surmise that the construction of temple of Tiruvaiyarudaiyar built by Pillai Karanai-Vilupparaiyar.⁶⁸

Administrative Functionaries

Sthanattars

Among the authoritative authorities of the sanctuaries were the sthanattars, who had more powers as leader authorities. They were presumably the sthalattar (neighborhood individuals) accountable for the brahmasthanam (sanctuary). They went about as the preeminent leader body or advisory group that worked as the Leading group of Trustees today. In the chain of command of sanctuary authorities, they involved a noticeable spot and involved a transcendent position. The factual quality and setup of this body are obscure. From this it tends to be said that simply the best qualified seniors of the area established this body.⁶⁹ Lithic records frequently notice them as koil tanattar.⁷⁰ As they regulated the different undertakings of the sanctuaries, they were potentially their heads. Incidentally numerous sanctuaries, enormous or little, were set in the authority of a solitary sthanattars.

The bookkeeper of this sanctuary deals with the salary and consumptions of the sanctuary. Their obligations incorporate getting ready bills for the compensation of sanctuary staff, saving records for money, rice, straw, and grains acquired from lovers as endowments (kanikkai), gathering rents for houses possessed by the sanctuary, and gathering rental measures of the grounds that have a place with the sanctuary, gathering the rents from different sources, enrolling and shielding records identified with portable and ardent property of the sanctuary and related. His pay is additionally paid from sanctuary salary. The Associate Office Chief will designate a five-part leading group of trustees to help the top dog for a time of three years on the proposal of the Neighborhood. These individuals should live inside the span frequently km. by Mayiladuthurai.

There are seven staffs in the sanctuary that perform manual arrangement. One of them is araimeikkaval (senior supervisor). Gold and silver adornments and gems, bronze things, and utensils are held under your consideration and control. There are two sweepers to clean (all the sanctuary offices. Tirumalai tiruvilaku is a worker whose

obligation is to gather the blossoms from the nandhavanam (bloom nursery) and mesh them into wreaths and gracefully them to the sanctuary. He needs to take care of the lighting work in the sanctuary. A worker is employed to tend the sanctuary stable. Another thalayari representative is helping him keep the felines. He needs to get the rice from the sanctuary lands and disseminate it to the intrigued individuals. The bullock truck in the sanctuary is heavily influenced by him. Two toppukavalpattikarars (cultivators) are there for the upkeep of the sanctuary garden.

For the selection of a sanctuary worker, hopeful up-and-comers with the necessary capabilities and past experience may apply to the sanctuary specialists. There is no age limit for this work. Indeed, even resigned government workers can run. They proceed in administration as long as their constitution upholds it. The pay rates of sanctuary workers are paid from sanctuary benefits. The organization of the sanctuary is done by the top dog with the help and help of the remainder of the sanctuary staff. The strict and common customs to be continued in the sanctuary are checked with due consideration and the sanctuary is appropriately kept up. The sanctuary the board deals with the every day support. The organization is done under the bearing of the Appointee Chief, H.R. and C.E., Villupuram, with the assistance and assent of nearby pioneers.

The boss will be in the interest of the Joint Chief, H.R. and C.E., Villupuram, names the bookkeeper, archakas, paricharakasl, oduvar, instrumental vidvans, araimeikkaval, tirumalai tiruvilakku, thalayari, sanctuary sweeper, steers stable sweeper, garden watchers, and other inner and outside sanctuary representatives. The specialists of this sanctuary keep up the records identified with the properties. Records for all days are finished around the same time. The Leading body of Agents before the finish of Spring of every year presents the announcement of pay and costs of the past Fasli year in the recommended exhibition to the Chief for endorsement and requests. The Leading group of Trustees keeps up the records identified with the receipt of salary and costs of this

sanctuary. The record is saved for each Fasli year. These records are dependent upon government review.

Every year, the sanctuary organization pays a commitment to the legislature, not to surpass 7% of the sanctuary's absolute pay, for its upkeep. Along these lines, the organization of this sanctuary has been very much kept up from the Cholas time frame as of recently. The sanctuary organization has done all that conceivable to build the pay of the sanctuary, which is demonstrating a descending pattern.

PUJAS AND FESTIVALS

Revering the Divine beings in sanctuaries not just repudiates heavenliness and virtue in the psyches and hearts of the lovers. The strict senses and sentiments of the aficionados locate a characteristic outcome. In this way, sanctuaries are the sacrosanct home of the divine beings and goddesses of middle age Tamilaham. The sanctuary became a profound focus, yet additionally a managerial base of the town on which common individuals assemble to love God and implore the God-like. Moreover, pujas and celebrations shaped an indispensable part for sanctuary love.

God-like was satisfied with the contributions of *abhishekhas* (hallowed shower), oblations, ceremonies and festivals⁷¹. Enthusiasts accepted that if All-powerful was assuaged, there would be riches and advancement. Thus, the profound customs and services continued rapidly. Love is joined by specific customs and otherworldly contributions. Make a sort of harmony and flourishing in the lives of the lovers. The sanctuary turns into a love place where fans assemble to venerate the God-like and go to their own God and Goddess.⁷² Puja extensively isolated into two divisions, to be specific *atmarta puja* and *paramarta puja*. *Atmarta puja* duplicates the love performed by the lover for the advancement of the relatives of his home. *Paramarta puja* is acted in the sanctuary by the cleric (archakar) by the Agama conventions for the public government assistance.⁷³ The main love occurred in the

enlivening of the God and Goddess who are accepted to be snoozing. The hallowed shower of the god was commonly performed day by day. In this clique, conventions of heavenly pictures are done with the shower and the closet and decorating them with valuable gems, new blossoms, enormous laurels and a contribution of food oblations.⁷⁴ Consecrated oblations (Thirumanjanam) were a significant custom in sanctuary worship⁷⁵.

Pictures of Divine beings and Goddesses are spread with oil, camphor, sandalwood glue and engaged with arthi (blazes). The food contributions known as amudupadayal are the following significant ritual. The cleric sings mandras and offers a small bunch of roses⁷⁶. After the last puja that occurred at night, the entryways of the booking and sanctorum are shut. This custom is considered as the god to be snoozing. These customs or rituals are rehashed each day. This faction or sort of customs and services are known as sadosopacharas.⁷⁷

The temple rituals or pujas are again largely classified into three parts, namely (i) *Nitya* pujas also known as *sandhi* pujas or daily pujas, (ii) The second is the monthly pujas of *Naimittika* pujas or worship on favorable days, and (iii) The third one is *Kamika* pujas also known as *Prathana* pujas by the devotees themselves.⁷⁸

Nitya Pujas

Nitya *Nitya* puja is otherwise called every day puja. The agamas alluded to *Nitya* pujas are of three kinds, specifically, *uttamam*, *madhyamam*, and *adhamam*. *Uttamam* puja is referred to individuals as sandhi Pujas. A limit of six sandhi pujas are acted in the fundamental temples.⁷⁹ The pujas in these sanctuaries happen at first light and at 12 PM. In any case, the stylized custom that will happen relies upon the convention and agamas that oversee the specific sanctuary. At the Mayuranathar sanctuary in Mayiladuthurai, six Sandhi pujas are performed day by day. They are *Ushakkalm*, *kala Sandhi*, *Uccikkalam*, *Sayaratchi*, *Erاندamkalam* and *Ardhajamam*.

The puja began from 6.00 AM to Puja to 10.30 PM. At present, the past pujas are acted in this temple.⁸⁰

Ushakkala Puja

The *ushakkala* puja starts at 6.0 A.m. with *palliyarai* puja to the picture of managing god which has been conveyed in a little perfectly planned cart toward the finish of the *Arthajama* puja of the earlier day's night and kept in the *Palliyarai* of the Amman place of worship. After *deeparadana* with the *Neivedeyam* of either milk or *Kalkandu*, the picture of the god is being reclaimed to the primary sanctuary and kept in the *alangaramandapa*. In this way Go-Puja is being performed day by day with *kappi*-rice as *Neivedyam* to a bovine possessed by the *Devasthanam*, in the wake of washing and enhancing it with saffron's and yellow turmeric powder, by the side of the Nandi. After the culmination of the Go-Puja with *Deeparadhana* the said *Neivedyam* is given to that bovine. Following the Go-puja, the consecrated bronze pictures of the God, kept in the *alangaramandapa* is conveyed again to the *Mulasthanam*. At that point, after *punyahavajanam* (cleansing custom) over the dais close to the bronze of Nandi in the *mahamandapa* and pujas to *Dvarapalakas* (Dindi and Mundi) and *praccannapadam*, bathing and *deeparadhana* with *suttannam* rather than the customary *venpongal* as food contributions, are held to the directing god. Accordingly *abishekam aradhanas* are being led with a similar food offering to *Dvara Ganapathi* which is on the correct side of the appearance to the *Garbhagriha*, in the front *mandappa*. The *Ushakkala* puja closes at 6.a.m. with the simple *pujaradhanas* (without oblation) to Gajasamharamurti, Subramanyar with valli and Deivayanai and the Amman, Ilankilainayaki.

Kaalasandhi Puja

It is directed between 8.0.a.m to 10.a.m. it is just during *kaalasandhi* both *Abishegam* and *Aradhanas* are being performed to all the gods in this sanctuary. During this *kalam* doubtlessly cooked rice is advertised. The *kaalasandhi* puja closes with the *Deepardhana* to Nandi.

Ucchikkala Puja

During this puja bathing is held uniquely to the managing divinity, Kritivasar, Balangurambal and Palipeedam. The Ucchikkala puja (12 early afternoon to 12.30 p.m) finishes up with *deeparadhana* to them notwithstanding the Gajasmharamurti. The *suttannam* rather than the conventional curd rice is being offered to the gods. The age long custom of giving two pattais of neivedyam to way-farers either toward the finish of Ucchikkalam or of the Ardhajama puja has gotten clumsy for as far back as ten years. The sanctuary is kept shut right away after Ucchikkala puja until 4 p.m.

Sayaratchai Puja

During the *Sayangala* puja (5 to 6 p.m) bathing is being performed uniquely to the managing gods rather than Pongal, as food offering, is performed to the pradana Vinayaka and afterward to Dvara Ganapathi, Ambal, Gajasamharamurti and kritivasar in such a request. The Sayaratchai puja finds some conclusion with the simple *deeparadhana* puja to Sahasralingam, cherished in a little free sub-sanctum in the second *prakara* of this sanctuary.

Erاندamkalam Puja

The *Erاندamkala* puja creatures at 7.p.m with the puja to Bikshatana. Abishegam isn't held to any of the gods of this sanctuary aside from on the times of pradosham, during this *kalam*. *Deeparadhana* is distant from everyone else offered to all the divine beings and goddesses with tamarin-rice (Thindriyannam) as neivedyam. Chodachopacharam, a sort of critical *deeparadhana* with all formal functions amidst music of an exceptional instrument called, *suttamattalam* in backup of *Thalam*, is by and large consistently performed to the Gajasamharamurti in the Gnanasabha is an another astounding practice, worked on during Erاندamkalam. The above said yantra which is known as 'Arunachaleswarar rahasyam' like the 'Chidambara ragasiyam"⁸¹ of the celebrated Adavalan sanctum at Chidambaram, was restored and kept at its current spot by His Heavenliness Sri Sankaracharya of Kanchi Kamakoti Peetam in 1941 A.D.

The singing of Devaram songs by a psalm – artist (oothuvar) every day during the Sayaratchai and Erandamkala puja before Kritivasar, Balangurambal and Gajasamharamurti is still stylish.

Arthajama Puja

During *Arthajama* puja, somewhere in the range of 9 and 10.30 p.m. oblation is held uniquely to the managing god. Following the *Deeparadhana* with food contributions of *suttannam* (rather than the well established samba or pepper rice) to Kritivasar and Gajasamharamurti in progression, sokkar the iconographic portrayal of the directing God) is utilized to be taken in parade to the *Palliyarai* of the Amman Hallowed place. The *arthajama* puja closes with the *deeparadhana* to Sahasralingam, Balangurambal, Palliyarai Nayaki with Sokkar, Chandesarar and Bhairavar in typically conveyed after the exhibition of the succeeding *sandhi* puja. The above depict *Shatkala* pujas are being held in this sanctuary with no break. Further colossal enrichments are obviously made sumptuously for the correct, standard direct of Nitya pujas are being performed with shoe glue, blossoms, fragrant all smoke, unadulterated water, camphor and so on other than the lighting of lights in this sanctuary.

Naimittiya Pujas

Infrequent functions with uncommon celebrations are called *naimittika* pujas. Notwithstanding the day by day love of God, there are extraordinary events or promising days in which the god is venerated in this sanctuary, in a more ceremonial and basic way. These offers are made on promising days. As recommended by the agamas, the day of the full moon and the day of the new moon *naimittika* puja ought to be performed. In *naimittika* puja, fans from neighboring spots assemble in the sanctuary.

During the middle age time frame the rulers with their consorts and the tops of these regional divisions and neighboring regional divisions additionally visited the

sanctuary to offer deference's and love the primary divinity and different gods. They likewise supplied these sanctuaries and performed uncommon pujas known as sandhis in their names.

The Second mutilated inscription of Kulottunga III Chola issued in his 300th day of the 19th regnal year 1198 C.E. found on the same wall in the Panchanadesvara temple registers the revenue officials were promoted the local temples and diverted the state wealth for the development of spiritual services to the main deity of Mayuranathaswamy temple.⁸²

The Third inscription of Kulottunga III Chola issued in his 19th regnal year 1198 A.D. found on the same wall in the Panchanadesvara temple registers the land grants and its *ulvari*, the cultivation tax for the consecration of the principal deity Tiruvaiyarudaiyar at Kulottungacholanallur alias Kulottungacholan Kurralam (Mayuram) in Tiruvalundur Nadu. The revenue of gift of lands and its *ulvari* of the lands were given for the worship and spiritual services to the primal God Tiruvaiyarudaiyar. The record also mentions the donor one Ishabhadevan Tiruchchirrambalam Udaiyar Karunai Vizhupparaiyar of a resident of Kurralam in Pattina Kurram the major territorial division of Geyamanikka Valanadu. From this it is clear the name Ishabhadevan Tiruchchirrambalam Udaiyar Karunai Vizhupparaiyar perhaps might have been a revenue official of the Cholas. The record also mentions that the temple centered around Kulottungasolanallur alias Kulottungasolan Kurralam (Mayuram) in Tiruvalundur Nadu the administrative division of Pattina Kurram of Geyamanikka Valanadu. From this it is clear that this epigraph clearly gives the administrative divisions and sub divisions in which the temple was located and it shows the Cholas revenue administration revenue territorial divisions in a systematic manner. The epigraph also mentions several officials who were involved in the land grants, Devadana *iraiyili* , *Tirunamattukani* and tax exemption namely, *puravuvvari* Thinaikkalanayakam of Palayur Puravuvvari Sri Karnanayagam of Perunallurudaiyan,

Puravuvuri Sri Karnanayagam of Pandhanainallurudaiyan, Puravuvuri Sri Karnanayagam of Kuzhalurudaiyan, Puravuvuri Sri Karnanattu Mugavetti of Perumangaludaiyan, Puravuvuri Sri Karnanayagam of Uzhandhaiudaiyan, Venattaraiyan, Sambetraraiyan, Katchiyarayan, Vannattudaiyan, Kanagarayan, Pazhanthirayan and Cholakon. The record attested the hierarchy of revenue administration of the Cholas. The Cholas was credited with a systematic Government. The empire was divided into Mandala, Valanadu and Nadu. The lowest unit was the village. Though the villages enjoyed autonomy, the Central Government controlled the villages assemblies through the system of audit. An accurate survey of lands conducted in 1001 C.E. recorded the land rights in Government records. Senapathi Kuravan Ulagalandan was the revenue officer who carried out the revenue survey. Uttarangudaiyan Kon Vidividangan alias Villavan Muvendavelan was one of the top officers of Rajaraja. Madurantaka Gandaradityan was an important official in the department of temple affairs. The Samantha chief Vallavarayan Vandiyadevan was the husband of his sister of Kundavai.⁸³

An inscription of begins with historical introduction (prasasti) *Tribuvanachakravarti Maduraiyum Eezhamum konu Pandiyan Mudithalaiyunk Kondarulina Sri Kulottunga Chola Devarku* who is identified with Kulottunga III Chola issued in his 25th regnal year 1201-1202 C.E. found on the same wall of the Panchanadesvara temple. This fourth inscription of Kulottunga III Chola registers a gift of a hundred *kalam* of paddy from tax free land per year as *irai* for the *sabhaviniyogam* of the *mahasabha* of Rajendra Chaturvedimangalam. The gift of hundred *kalam* paddy for entrusted to Chandraditavar the special priest who conducted spiritual services and rituals to the Adi Chandeswaradevar deity of this temple. It shows that donors like Vellalas not only endowed for the spiritual services of main deity but also other sub-shrine including Adi Chandeswarar who is none other than Chandikeswarar and its sub-shrines. The record also makes mention gift of a hundred *kalam* of paddy from tax free

land as *irai* for annual subscription by one Mangalankilan Andukondan Amudalvan a *vellala* landlord of this region made annual due for the *sabhaviniyogam* of the *mahasabha* of Rajendra Chaturvedimangalam. From this it is clear that Mangalankilan Andukondan Amudalvan of nearby Rajendra Chaturvedimangalam a rich Vellala made rich endowment for the *mahasabha* who carried out the local self -Government activities of Rajendra-chaturvedimangalam in northern banks of the river Cauvery. More over this lithic record portrays the measurements of 100 *kalam* of paddy which is collected as annual tax due for the *mahasabha* of Rajendra Chaturvedimangalam. Therefore, the fertile land nearby the region yielded a huge income source to the Mayuranathaswamy temple. Further the fertile lands situated on the southern and northern banks of the river Cauvery were irrigated by the river. Thus the local revenue administrative system stood as one among the pillars of Chola imperialism. The epigraph also mentions the primal deity as Kulottunga Cholan Kutralatthudaiyar and the temple as Thiruvaiyatrudiayar Koil.⁸⁴

An inscription of begins with historical introduction (prasasti) *Tribuvanachakravarti Maduraiyum Eezhamum kondi Pandiyan Mudithalaiyunk Kondarulina Sri Kulottunga Chola Devarku* who is identified with Kulottunga III Chola issued in his 25th regnal year 1201-02 A.D. found on the east wall of the same *mandapa* in the Panchanadesvara temple registers an endowment of lands in two pieces of land measuring 7 and half *ma*.

The fifth inscription of Kulottunga Chola III gift of two pieces of land measuring 7 and half *ma* by one Brahmana and another Vellala landowners respectively of Sivapadasekhara-chaturvedimangalam to the temple of Tiruvaiyarudaiyar. The record also refers that the above mentions land enough to provide 60 *kalam* of paddy per year free of any taxes to the main deity of this temple. The record also refers to *Chandraditavar*, the special priests who agreed to conduct the spiritual services without fail.

This record also mentions that this measurements of paddy is said to have been originally measured by the temple *Sonnavararivar*, a special official who collected the food grains from the donors. This measurement of paddy already given as *devadana* now transferred to the main deity for spiritual services of this temple. Further the expression Brahmanas and Vellalas irrespective of their communal groups who were land owning communal groups of the region made endowments for the development of the temple. The special official Sonnavararivar who may be served as Chief of the treasury of the temple. Thus the temple possess a huge treasury and acted as economic centre the nearby hamlets. The temple served as a centre of economic activity of medieval period in Tamil Country. The donors undertook to pay the *irai* from their own lands by themselves and also not to collect the *antarayam* may be land tenure which seems to have been due from such tax-free lands. The record registers a royal gift of village as Devadana-iraiyili (tax free land) for worshipping and special offerings during the Kulottunga III Chola.⁸⁵

The seventh damaged inscription of Kulottunga III Chola issued in his 31st regnal year 1209 A.D. found on the north wall of the *mandapa* in the Panchanadesvara temple registers an *ulvari*, tax free land gift which was situated in Virarajendra Chaturvedimangalam. This land grant was made to conduct the daily pujas of the main deity and sub-shrines of the temple. This land grant was enough to meet out the requirements of daily spiritual services and worship. The land gift was made with *ulvari* the Cultivation production tax. The record also mentions the names of the signatories at the end of the epigraph. The tax free land was witnessed by the signatories of the deed administrative officials of Kulottunga III Chola. From this it is clear that the income source and maintenance of temple wealth lands, the immovable properties were taken care by the administrative officials of the Chieftains. The land deeds and signatories like administrative officials of the Cholas show that the temple might have been existed as record office.⁸⁶

The ninth damaged and mutilated inscription of Tribhuvanaviradeva who is identified with Kulottunga Chola III issued in his 39th regnal year 1215-16 A.D. found on the north wall of the *mandapa* in the Airavatesvara temple refers to an endowment of land by one Tirunattapperuman a resident of Anaichchul in Tiraimur Nadu. The record mentions the territorial divisions namely Uyyakkondar Valanadu for the requirements of worship, both daily and special, to God Tiruvenkadudaiyar consecrated by the donor in the western portion of the first *prakara* in the temple of Tiruvidaikkulam- udaiyar at the place. This seems to have been added to two *veli* of land at Danavinodanallur presented to the main temple in the 25th year of the king by Arayan Edirililar alias Soliyavaraiyar of Palaivayal under the name Soliyavaraiyar-kudikkadu and supplemented by the latter with another gift of one *veli* of land in the next year. It is not clear why there was an interval of 14 years between the gift and its recording on stone. The record mentions Kulottunga Chola Deva performed took Madurai, Ilam (and Karuvur) and the crowned head of the Pandya, and performed the anointment (of heroes and victors).⁸⁷

An inscription of Rajaraja III issued in his 14th regnal year 1229 A. D found one of the shrines on the northern side in the Mayuranathasvami temple registers an endowment of 500 *kuli* of land named Anjolan-vilagam for rice offering to the goddess Tiruppalli-arai Nachchiar during the early morning service in the temple, by Araiyan Tiruvegambam- udaiyan of Porosaikkudi in Uyyakkondar-valanadu, who had also consecrated the Goddess. The land was exempted from the taxes like and by the adaippu-mudalis (?) and the mahasabha of the village (Nallor-Pudukkudi) in which the land was situated. After offerings the rice was to be distributed among the members of the temple establishment. During the service the name of the donor was to be announced in the words “Porosaikkudaiyan-Tambiran has come”.⁸⁸

The second inscription of Rajaraja III issued in his 31st regnal year 1245-46 A. D found on the south wall of the first *prakara* in the Mayuranathasvami temple

registers a gift of 2000 *kasu* deposited with the *Sthanattar* of the temple of Tirumayiladuturai-Udaiyar in Tiruvelundur Nadu to meet the expenses of daily worship, bath, apparel and offerings to the image of the goddess Bhuvanapati-Nachchiyar consecrated (by the donor) in the *tirunadai-maligai* (circuit) of the temple by Ambalankoyil-kondan Arrapodaikkudavinan of sambangudi.⁸⁹

The second inscription of Konerimeikondan in his 31st regnal year found on the same wall of the Panchanadesvara temple registers royal order issued to the authorities of the temple of Tiruvaiyar- udaiyar at Kulottungasolan-Kurram in Tiruvalundar-nadu a division of Jayan- gondasola-valanadu naming the tax free grant mentioned in No. 374 above, viz. $4\frac{1}{4}$ *veli* and odd of garden land at Virarajendra-chaturvedimangalam yielding an annual rent of 60 *kulam* of paddy per *veli*, and $6\frac{1}{2}$ *kasu* in addition by way of income from the areca-nut palms for the requirements of daily worship etc., to the deity, as an equivalent of 200 *kalam* of paddy per year which had been presented by the king in his 29th year.⁹⁰

Not with standing pujas, ceremonies, and customs, numerous celebrations held in sanctuaries pull in numerous individuals to take an interest in the custom visit through the gods. Predominantly strict in nature, these celebrations serve to satisfy strict commitments. This is known in Tirunal Tamil. Celebrations are events for get-together and satisfaction. Individuals accumulate around a sanctuary. They are along these lines requested by climatic and occasional conditions. For the most part, the celebrations are composed after the planting of yields or the collect. Celebrations have been commended everywhere on the world ⁹¹. Be that as it may, the Hindu religion watches a more noteworthy number of celebrations than some other religion. "There is no house without visitors, no month without celebrations is vital for the satisfaction of the individuals, the flourishing and the advancement of the nation."

The special seasons are commended to celebrate the seasons and the strict, social and social changes of the world. Celebrations have assumed a significant

function in the attachment among individuals and communities.⁹² Individuals appreciate celebrations and on such events they are liberated from their housework and go out to take an interest in different sorts of stylized exercises in the sanctuary.⁹³ Sanctuary Celebrations not just give solace and alleviation to strict leaning individuals, yet additionally fill in as a gift for shippers.⁹⁴

Fasting and devouring are uncommon highlights of every single Hindu celebration. During celebration times, individuals watch fasting, loving Divine beings and Goddesses. After the fruition of the strict functions, they appreciate incredible celebrations. Hindu celebrations are seen on numerous events and events⁹⁵, for example,

- (i) Sun powered and lunar obscurations
- (ii) Vasantha panchami
- (iii) The love of specific Divine beings and goddesses and
- (iv) The love of plants like the sacrosanct tulasi, margdas and coconuts.

The parade of the god is another remarkable custom that is continued in many sanctuaries. This training is referenced in a large number of the Tamil engravings and in the psalms of Sai Nayanmars and Vaishnava Alwars. On such events, the delightfully enlivened icon is conveyed in parade every day inside the sanctuary's *prakara*. This service is known as tiruchchennadai.⁹⁶ In this capacity, the *sribali* picture is taken out in parade and experiences the sanctuary or the sanctuary roads with grandeur and pleasure.

This function is proclaimed by the beat of drums, the sound of trumpets, and other comparative instruments. At the Mayuranathar sanctuary, the most famous celebrations are hung on propitious days consistently. They are composed with the assistance of *panchangam* which gives the subtleties of the event of celebrations during the year.

From the engravings we derive that some of them have been praised since antiquated occasions, that is, one done in the period of Margali and the other in the long stretch of Panguni. Mahabhisheka is performed to the divinities Nataraja and Umadevi, six times each year, on certain particular dates. The *katnikagama* recommends that the time be *Dhanus* (Margali), *arudra* (star) *Masi*, *Tiruvonam* (star) *Chithirai*, *uttiram* (star) *Ani*, *sukla paksha chaturdasi* (thithi) *Avani*, *sukla paksha* (thithi), *Purattasi*, *chaturdasi* (thithi) . Of these, the sixth is performed in the hundred-column *mandapa* (*kalyanamandapa*) before sunrise. The remaining five are held in the (*Snana Sabha* (Nataraja shrine)).⁹⁷

The Weekly festivals

The week after week celebration happens each Sunday. For this, the gold was given to this sanctuary. Right now the week by week celebration is hung on Fridays. On such events, the bronze of Thani Amman (Goddess Muthambigai) is flawlessly embellished and taken out by ring inside the premises of the Amman sanctuary.

Pradosha

Pradosha puja is extraordinary in Siva sanctuaries as love around evening time. It falls two times per month at Trayodasi (thithi), went before by two days at Amavasai and Purnami.⁹⁸ The unbelievable story, Siva needed to spare the devas from the toxic substance that came out when the expanse of milk stirred, on a Trayodasi day that came about be a Saturday. So as to favor and please the devas, Siva is said to have remained between the two horns of Vrishabha during the hour of Pradosha (430 pm to 7:30 pm) within the sight of devas, risi and bhutaganas and introduced the inestimable Sandhya tandava.⁹⁹ In this manner, Pradosha event on a Saturday is viewed as better than other Pradosha days. The greater part of the enthusiasts like to petition Master Siva or remain in the Siva sanctuary during the Pradosha time frame. The fans, who quick upon the arrival of Pradosha, break their quick after the night supplication. In this sanctuary, the Nitya Puja of the night is performed along with Pradosha Puja. When the instruments

start to sound, Nandi before the dvajastambha is blessed with milk, curd, nectar and rose water. At that point Rudrakshabhisheka is performed in the wake of embellishing it with rudrakshamala. Next, Nandi's body is wearing a gigantic white dhoti.

Wreaths of Arugambul, Vilva leaves and blossoms are set and sandalwood and vermilion glue is applied to the brow and neivedya comprising of gur and crude rice is put in Nandi's mouth and afterward the cleric offers diparadhana to Nandi. Later the abhisheka to the managing divinity starts. Abhisheka comprises of oil, milk, curd, panchamrta, delicate coconut water, sandalwood glue, rose water, and blessed debris. Basic rice is offered as neivedya and sodasobhachara is made.

At last, Pradosha Nayanar is very much decked out and situated in Vrishabha vahana that encompasses the inward prakara. Conciliatory contributions are made in each of the eight headings. At that point the Pradosha Nayanar is taken to Kalyanamandapa and after Diparadhana, Master and Amman are gotten off from Vrishabha vahana and taken to their particular spots.

Varudappirappu (New Year day)

The primary day of the Tamil month Chithirai (Varudappirappu), is the New Years Day of the Tamil year. This day is synchronized with April 13 or 14 of the English schedule. Individuals love in sanctuaries with the goal that the New Year forecasts joy. Despite the fact that this month is hot and damp, individuals praise the new year with incredible excitement. Purana says that Brahma, the maker, started his creation just on the main day of Chithirai. Once more, it was the main day of Chithirai that Rama, the saint of Ramayanam, played out his crowning celebration on his fruitful get back from Srilanka subsequent to crushing Ravana. On this promising day, the sun enters the Aries indication of the Zodiac. On the morning of that day, the symbols of Vinayaga, Muruga, Somaskandha, Parasakthi Amman and Sandikesvarar are given uncommon abhisheka at this sanctuary. Around evening time the New Panchangam of

the New Year and the sanctuary ministers are perused out loud, "around the same time during the night, the meeting of panchamurtis around the second *prakara* of this sanctuary. In the very month, the benefactors perform unique love On Asterism day from Saravana (Tiruvonam star) for Nataraja and Amman Symbols are removed from the sanctuary and conveyed in parade with costly designs to the sound of music through the roads of the town.

Vinayaka Chaturti

Vinayaka Chaturti is an incredible celebration that is praised from Kashmir to Kanyakumari and from Gujarat to Kamrup with extraordinary energy and gear. It is remembered on the fourth day of the lunar day in the period of Badrapadha (avani in Tamil). This celebration is held to conquer all troubles and disappointments consistently. This celebration additionally shows the enormity of Vinayaka.¹⁰⁰ In this sanctuary, on this day, an extraordinary abhisheka is performed to Pradana Vinayaka of the sanctuary. Sweet pongal is offered to God. The metallic symbol of Vinayaka mounted on a Mushika or mouse comes in parade around the second *prakara* of this sanctuary around evening time.

Diwali

Among the significant celebrations in India, Diwali is the most noteworthy. It comes in late October or early November. Diwali is intended to commend the pulverization of the self-important dictator *Narakasura* by Sri Krishna.¹⁰¹ On this day, in this sanctuary, hero worship and *aradhana* are done for an enormous scope to Vinayaka, Muruga, Nataraja, Bhikshtantamurti and Panchamurtis.

Karthikai Deepam (November - December) celebration

In this sanctuary, the icon of Chandrasekaramurti is conveyed in formal parade along the roads each Sunday during the period of Kirtikai and Tirthavari is likewise performed. An engraving from the twenty-6th of Rajaraja; year makes reference to the

brilliant present for holding the Sunday celebration every week This celebration which was praised as *Kalasandhipuja* is stylish nowadays.¹⁰² The Monday vrata of Somavara is ideal for Siva. At *Somavara* in the Karthikai month for about a month, 108 Sankhabhisheka is performed to Mayuranathar. The initial three weeks are supported by contributors and just the fourth week is supported by the sanctuary authority.

Bharani Deepam

Bhararni deepam happens in *Bharani*, the day preceding *Kartikai deepam*. This is known as *Ilankartikai*. In this sanctuary, *Astradevar*, all around enriched, is brought out in parade and a light is lit where *chokkappanai* is to be celebrated.¹⁰³

Kartikai Deepam

Kartikai deepam happens on the full moon day in the period of *Kartikai* when the moon is related to the *Kirttika* asterism. This celebration appears to have been devoted to fire.¹⁰⁴ Fire is one of the five constituent components alongside different components, for example, air, water, fire, earth, and ether that make up the Universe. This celebration is seen with extraordinary energy at the Arunachaleswara sanctuary in Thiruvannamalai. Kartikai deepam is one of the antiquated celebrations of the Tamils. It is referenced in the sacred writings Sangam.¹⁰⁵ On this day, an uncommon *abhisheka* to Muruka is made in this sanctuary. In the early evening, after nightfall, Somaskanda shows up at the principle passageway of the sanctuary, where the Chokkappanai is situated before the sanctuary. Chokkappanai is planted with dried palm leaves and twigs 25 to 30 feet high in an open space. Before the guide the symbols are put and the shaft is determined to fire with the light taken from this sanctuary. This emblematic custom is commended to honor the event when Master Siva consumed Tripura.

Margali (December - January) Celebration

In the Bhagavat Gita, Krishna expressed, "I am margasira (Margali) between the months. During this uncommon month, each early morning, *kalasanthi* Puja starts

routinely at 6:00 am. The oduvar sanctuary recounts *tirupalli eluchhi* and Tiruvembavai to the master, *Venpongal* and *Neivedya* is offered to Divine beings and Goddesses at the hour of Puja.

Tai (January - February) celebration Pongal

In Tamil Nadu, the *makara sankranti* is known as the *Pongal* celebration. It happens on the principal day of the Tamil Tai month starting cosmically on January 12 or 13 of every year. *Pongal* is likewise celebrated to show appreciation to the sun, as the sun is fundamental for the development of plants, just as for different lives on earth. To put it plainly, it is a gathering to pay tribute to nature. It is accepted that on this day, the sun enters Capricorn on the fifth day of the splendid fortnight of Makara.¹⁰⁶ On this day, a unique *abhisheka* with incense is acted in the *Panchamurti* of this sanctuary. This celebration is praised for three days.

Mattupongal

The day after *Pongal* is called *Mattupongal*. Ranchers commend this extraordinary celebration to pay tribute to domesticated animals, which is an indispensable aspect of their agribusiness. On this day, the cows are washed and adorned. They are adored and given cooked Pongal.¹⁰⁷ In this sanctuary after *Sayartchai* Puja, an *abhisheka* and *diparadhana* is performed to Master Subramanya and afterward he goes in parade mounted on his peacock *vahana* through the roads of the town, and the cows is gathered driven through the *prakara* of this sanctuary.

Brahmothsavam

Two days before *Brahmothsavam*, an uncommon *abhisheka* and *pita* are performed to Master *Vinayaka*. This is called Vigneswara puja. *Yagas* are acted in the *yaga* corridor, and *Pidari Urchavam* is additionally performed. This celebration starts by raising the banner, with a picture of the *Rishaba*, on head of the banner platform (*dvajasthamba*) after due ceremonies. From that point forward, *Adikaranandi* is

eliminated in retrocession right off the bat. During the *Brahmothsavam*, the pictures of the Divine beings and the Goddess, adorned with gems of gold, silver and shaded blossoms, are done in parade mounted on different *vahanas* to various *Mandagapadis* composed by the sanctuary specialists. The second day of the celebration is the celebration of Ruler Chandrasekara and his partner. At the *Kalyanamandapa* situated on the north side of the first *prakara*, *abhisheka* is directed to the processional symbol of Master *Chandrasekara* and his associate. They are then brought out in parade at *Chandraprabai vahana*. On the third day the *Urchavar purappadu* of Ruler *Somaskanda* happens. The God, alongside different divinities, is wiped out in Buddha *vahana*. On the fourth day, *Somaskanda* is driven in parade in Naga *vahana* at night festivity.

The fifth day of the celebration is very critical in light of the fact that Panchamoortis Vinayaka, Muruga, Somaskanda, Chandikesvara and Thani Amman are blessed and finished and unique *diparadhanas* are performed to the gods. On the exact night, the Panchamoortis are removed from *Kalyanamandapa* in parade around the four principle luxuries of the sanctuary. On the 6th and seventh day, the pictures of Master Mayuranathar and Abhayambigai are brought and put on the *kalyanamandapa*. Around evening time, the shower and the gala of the God and the Goddess occur for an enormous scope. The divinities are brought out in parade mounted on Indra Vimana and Kailaya vahana separately.

On the morning of the eighth day, *abhisheka* and *aradhana* are performed for Panchamoortis. On the very night the wedding custom of the Panchamoortis happens and a parade of pictures happens. On the ninth day, the most critical Car Celebration happens. Toward the beginning of the day an uncommon *abhisheka* is performed for Poikai karai Vinayaka. The primary divinity, brightened with gems, is introduced in a gigantic truck [car from the central avenues of the town. This is the most appealing and bright festival. After the parade, the god is gotten off from the vehicle and taken to the

sanctuary. This festival is supported by the sanctuary organization. The 10th day is the finish of the Brahmothsavam. In the first part of the day, a unique abhisheka is performed to Master Nataraja and afterward a parade starts. Afterward, the sanctuary banner is brought down. This denotes the finish of the Brahmothsavam celebration. At long last, the festival of Thirumanjanam shut down this celebration.

Regular celebrations

Aside from these celebrations, in this sanctuary some regular celebrations are additionally commended each month. This consecrated sanctuary of incredible otherworldly significance draws in huge quantities of fans consistently, who commend relationships and satisfy their pledges and prarthnas (supplications). Despite the fact that the holding of celebrations isn't required, the sanctuaries have composed at any rate the yearly celebration. The number and the significance of the celebrations rely essentially upon the monetary circumstance of every sanctuary.

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